to be proofed

Mr. Nyland - Turn these two lights off. They are too much. We don't need them.

X - This?

Mr. Nyland - Yeh. Not, no. The other one in the back. That's better. Yeh. So. Two machines? Uh, huh. Playing safe. This is so called Group 1 & II? Are there some new people tonight, Ron?

Ron - Yes. Not a , not new to all meetings...

Mr. Nyland - Well, we have to talk a little about organization or let me first tell you what is the, what are the plans for the few days that we're still here and also for the rest so that in your imagination you can go with us. Tomorrow 3:00 o'clock a little organ playing. Jerry, he called back.

Jerry - He called?

Mr. Nyland - Yeh. At the little church - what is it? Christ, uh, Episcopalian on Pine St.

Jerry - Ah, Fell St.

Mr. Nyland - [redacted] Jerry, can tell you where it is. 3:00 o'clock. We have to be there a little early with the recorder. It's a nice little organ. It is not entirely electronic. How much there is of mechanical action, that I don't know, but we'll find out and maybe, I think that the tone will be alright. It's a nice little church. So, whoever wishes to come can come. 6:30 movements here. After that we go to Berkeley. We have a little cold supper, buffet supper together. If there is time, Ron has a nice piano, I will play a little. As you know it is a special kind of a day. At least for me it is. Saturday freedom. All over the place. Nobody has to appear anywhere. Sunday, on the other hand is quite an unusual day. Of course, we will have work here. Physical work. But it is Memorial Day. It's the day Gurdjieff died. And each year we celebrate that. Not a celebration. We really remember it and that day will be devoted to the memory of Gurdjieff. We will talk about it. We will do what we can to remember it. Almost I would say that it will be ingrained in you for a t least another year and that you won't forget and to try to memorize or to remember what, what he has done and what we now profit by. In the afternoon, Ron, have we settled on that piano?

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Ron - It hasn't been settled yet, Mr. Nyland.
Mr. Nyland - There is a possibility that during the late afternnoon or early evening we might play some piano at, ah, Berkeley, Berkeley University in one of the places there. It is not settled at all. Difficulty. Originally we wanted to use the Meditation Room and get a piano in there but it's a little impossible to, to move a, to rent one even, idiotic. We just didn't plan enough ahead, probably, or somehow or other it is difficulty. But we'll see if we can. It will be for Sunday evening if, if any. Monday, only movements. People can come here, of course, and maybe we can finish up on the, some of the detail of the different things I still want to talk about and Tuesday preparation for going about, I think, after lunch - Big Sur meeting, open meeting this time in Monterey - 7:30. After that we will get some sleep somewhere in Big Sur or, I do not know. I don't know camping place maybe there is some place somewhere with some of the people. We'll settle that later but in any event the next day we go to Los Angeles arriving there on Wednesday. Staying there, probably have a meeting Wednesday evening and another meeting on Thursday evening, maybe some other kind of conferences during Thursday. After Thursday we're finished with Los Angeles and Friday morning we go to Albuquerque, at least in the direction of it. We'll do it in two days. Hoping we'll stay overnight somewhere at a camping place near Mojave and then on further hoping to get to Albuquerque about Saturday afternnoon in the middle of the afternoon. We'll have a meeting in Albuquerque. We'll have also a meeting on Sunday. Albuquerque is very important for me. As you remember last time when we made the trip we had the first open meeting there in Santa Fe. It has had some good results and it is noticeable, I think, in the meetings which they have now. I would almost say it's a pleasure for me to listen to their discussions. It is really very, very good. As a young group they are quite active and really all the time trying to bring whatever discussion there is back to work. So it will be a good thing to be there for, at least for a little while and two evenings so that we can get, get the fill of that. Monday we'll continue to Texas probably having to spend two days, one stopping over at Amarillo and then going on through to Dallas where I hope that by Tuesday evening we'll have a meeting. Wednesday most likely we'll have a busy day going to Arkansas, Osceola. Also there there are some interested

people. It's not really a group but I would like to encourage them particularly with Memphis in the neighborhood and that will take up, where are we now, one full day, that will be Thursday. So that Friday, Saturday and Sunday will be spent on going back to New York. This time I will not stop at Pittsburg but I will make a separate trip afterwards because I'm dependent on the kind of a day that it is useful, that there are the people who are there who are interested. There is a group now and the meetings are held by 30 faithful who want to continue to find out about Gurdjieff. It looks like a very good something that ought to be encouraged in any event. So I think we'll be back in New York, I hope, by the Sunday, Nov. the 12th, I believe. There will be a great deal of work to be done in New York. And it is rather difficult to from here judge now what we should do. I think ultimately we will leave 165 but for the time being we'll have to prepare it as if we are going to stay there. And I would like to start with that on Saturday morning, this week; I will phone them to start work as a group exactly the same as what we did when we moved into that place. There was a very good taste and a very good experience and a great deal of work was done in a short time. It also happened when I was away and when I came back I was tremendously surprised at the amount of work that had been done. That kind of atmosphere can again be created, and there will be 3 Saturdays in which it can be done and I think it ought to be accomplished. If they get a copy of this tape they can listen to it, but I will have to tell them so that the concentration is there and that they know that that is what we want, because there has been a little confusion about should we stay there or not. It is difficult to get another place in town immediately and for the time being we'll simply operate from there and maybe have meetings at ~~a~~ 8, at Don ~~Wayne's~~ Wehn's or someone for the time being. As soon as we possibly can, we will look for a place in the country. I've explained that, in one of the meetings we did talk about the reasons that I have in mind and I believe that it is good that we know, that you know here that that is our plan and I hope then that by the beginning of the Spring there will be certain land available, that we have settled on the place and that we know what to do as far as building are concerned. I've mentioned to Ron that if during that period which may be after I come, that is I hope I will be here I hope February and March. When I return in April we will start on that

kind of activity and move over so that surely in the beginning summer there will be something going. I'm looking for a barn in order to start with movements there as soon as possible and gradually build on and be early enough so that we can start with a garden. Whatever it is that you want to call it. I refrain from using the word school. Maybe farm, Gurdjieff farm or as I said once Gurdjieff seminar where every week it is seminar on Gurdjieff. Whatever the name will be it will function as a nucleus, something that could become a little bit more permanent and which would be useful for a variety of people and the accent will definitely be on that place although we may have a little place in New York for gathering once a week which also can be used as a, as a place from which we can recruit for people to come to the country. We will get a great deal of experience with doing this. And with that kind of an experience that we then know, we will start next year at about this time to try to acquire a similar place here on the West Coast. You can make now plans for that and you can also let your thoughts go over it. How to do it, where to go, what to do about it and particularly to try to see how will it be financed because it's a big thing that you have to consider and who can contribute I do not know this but it is something that you all have to consider so that that what is going to be a West Coast center will be actually done by the group as a whole because I don't believe in special donations from someone who happened to be rich and not have any interest in work. A place like that has to be built by people who want to work and maintain it and this is what you have to think about. You have time to think about it but you must not waste too much time now not to think about it. It will be useful for all of us, I think, on the West Coast because, as you know now it is growing. Very slowly, maybe, but very steady. And it may be that there is an upturn on this a little bit faster than just a straight line. It might go up much faster than you at the present time realize and we have to be prepared for that. That's as far as the present plans are concerned and as far as we can see in the future and as far as it is advisable even to think about it. To prepare for it, to prepare for all these little activities among yourselves and now the accent is here on San Francisco. You have your problems and this being the last meeting, really, I want to say something about it so that again you can prepare during the period that I will not be here and when I come that things will

be in a little better shape as far as assignments of activities are concerned because in that you fail. This particular building, it's very good and much has been done but a great deal more ought to be done but I'm not so much interested in that because it will come gradually and of course the attendance as far as physical work are concerned on a Sunday, that has not been done very well. People have stayed away and I don't understand why you do because a week is a week for your ordinary work but a Sunday should be, surely, a day of peace. It's not a day of laziness. It's a day of contemplation about what you have done and to look and see what you have created, that it was right. And you cement this kind of an attitude on the part of yourself by being able to come to yourself in a surrounding that has to do with work and it is then the devotion that you should have of wanting to spend the time really to work together, with each other and not to forget. It does not mean that you have to be here every Sunday, I know, there are other activities that you want to attend to and of course you're quite right to follow them but every once in a while in particular when you have a large enough group, it doesn't matter if some don't come; when they come the next time then someone else can drop out. There has to be a certain nucleus, even if it is a changing nucleus, of the maintenance of this kind of work and this building so that plans can be made that certain things can be executed that you can count on the people who will come. It has to be organized and again I say you have to help Ron. He cannot do it all by himself. He needs help. And the help has to come from the people who really know that he needs help. I don't care really why you want to do it. Even the low motivation of helping Ron is already enough. The high motivation is that you wish, for the sake of work, and that still has to penetrate in many of you and you're not as yet sufficiently solidary. You're not as yet knitted enough together. Too much so called individualism. If you grow together as a group you have to make attempts that the roots mingle. Not everything come from the same root but when all roots are in the soil then the roots keep the soil together. It is not a question of growing all by yourself. This is a different kind of an obligation and maybe it takes time before you understand it and that is why I tell you. This place has to be kept much cleaner than it is. Difficulties of course of plumbing and all that is, we're gradually, I think, getting to

the point where that can be left, when it actually the kitchen can become a kitchen. Not just a little store house of a few things where every once in a while you make some coffee and then leave the cups at the end of the day for someone else to wash. I talked about that a little bit a few days ago at lunch. There should be and you should act with committees, committees who change every week or perhaps every month. A few people, one responsible for cleaning, a variety of people doing it at different times so that the load is not on one or two but on several of you and there is more than enough help among all of you to do it and to sacrifice if that's the way you want to call it, one day a month. Each week someone is responsible for this place, maybe leaving the last but in any event whenever there is any kind of an activity that everything is put in the proper place and that people who do not take care of books that they may have borrowed or that there is here and there some kind of a tape lying around or that there may be something that is like a transcription that was forgotten or that the dirty towels in the kitchen are still hanging there until they dry by themselves, all these kind of things, they are terrible. I don't want to say too much about it and it is not because I happen to be here and I see it. It is for your sake. I don't care that much. I can drink coffee out of a dirty cup if I want to but it's for your sake to keep a place that really could become a center and to keep it decent and someone each week has to be responsible and next week someone else and the next week someone else. It does not have to fall on one person again. You can have little helpers but it has to be talked about, organized and then followed up. And no excuses. I understand the difficulties about Berkeley and Palo Alto being away from San Francisco but this is your central place. That's where we keep the tapes and material and all the rest. Transcriptions we will work with you in connection with New York. I brought from New York, I do not know how many, 50 or 60 transcriptions of which we had a duplicate. They are here to stay, you can keep them, borrow them and read them. They will be kept under a lock. Someone has to become responsible in connection with other transcriptions that you have to do or other people will do and of which you will again receive copies. Temporarily it may be a little difficult because some of the transcriptions in New York were burned or charred and may have to be re done so we have to

see what there is that perhaps is still needed in New York but the majority of the transcriptions I brought will stay here. And you're quite welcome to them. In exactly the same way as you are welcome to tapes which can be borrowed, as you know, at your own responsibility, and returned within a reasonable time. I said something the other day about losing them and thank God that what was lost came back. How it happened to come back I do not know but it did. These are the things that some of you have to consider who really want to become a little bit more committed to work as a whole. A trip like this with some of us from New York and Boston is good. When we start building in, on the East coast some of you, whoever wishes, is invited to come and help hammering some nails in the building that we will build. Whatever you can do. Try to get free as much as you can from your economic life. Don't spend all your time 9-5 regularly at a certain job. Try to change it. I call it flexibility. You can call it adaptability. It is something that you have to learn within yourself of how to, how to make yourself useful in the midst of society in different directions. I think it's extremely necessary for a person to be able to do all kind of things. Not necessarily perfect but at least that they have a certain knowledge of and that they do not stand in front of it and just look and let someone else do it. To the extent that you can, to that extent also we will work in New York in the country and we will gradually introduce all kind of things you might call dexterities and teach, really teach, always with the background of how would one teach in a conscious society. Many of these things, of course, will have to be worked out. There are no, no particular textbooks for that but if the aim is clear and people understand what that aim is and then are willing to wait, take the time to study it, to consider it and then work, something can be done. I wished you would really take care of this place! I wished you would take care of your groups. I wished you would help, for instance, Palo Alto. Palo Alto is small. It is almost no group. And I've considered the possibility of simply stopping it and connecting it and combining it again with Group II of Berkeley. I don't think I want to do it now. I don't think it is right but I think that Palo Alto should know that that has been in my mind for the good of themselves because as it is, and there is no influx of new people, and not enough expression to the outside of a willingness

to receive them, it becomes much too provincial, much too much ingrown toe nail and much too much repetition of the same thing which after 2 months or so becomes utterly monotonous and looses life. It is simply impossible in the beginning, unless in the exceptional cases, to introduce when people begin work enough material to keep it new because that is not the way they can work because they don't know enough about it and they cannot as yet receive forms of energies from the outside by being and for that reason they are dependent on whatever there is among themselves as work and as a result of work, having a chance to talk about it when they can talk about it and their chances of work are limited. After some timethere is no new material. When I talked about adaptation which in a Group III should take place, that you have contact with people who are thinking a little differently and not necessarily committed to the ideas of Gurdjieff, that for that, of course, it is necessary that you yourself know what you're talking about. The same thing applies that you remain knowing what you're talking about in a group about ideas of Gurdjieff. And that the only way you can test it out is of having new people come in and ask you questions. That will give you new life and it will be like a fresh wind blowing through it. The more people you have in a group, up to a certain point, the easier it will be because you have a variety of different viewpoints but if you only limit it to a few and unfortunately a few of Palo Alto had to leave and they are not there any more and of course it reduces it almost 30%. Therefore, they have a hard time. Therefore, I mentioned it because Palo Alto is not a Group by itself. It is part of this San Francisco Group, Group I. The responsibility of Group I is for themselves and for Group II and whichever Group II it may be and you as Group I have to help Palo Alto. It is not so far away from here and again if you divide time, energy, assignments to different people to go there and assist in their meetings and next week someone else and next week another one and that really for a little while you spend some time, 2, 3, evenings a week and then maybe after 3 or 4 weeks you let someone else do it but try to arrange your life in such a way that it doesn't become monotonous. If you're really interested in work give it a good push and then relax a little. When you push a car out of the mud all of you give it a good push at a certain time and then you relax. You couldn't push all the

time and no one asks you to do it but at times you must do it and at times the responsibility is shifted from one group of people to another group of people. What is so difficult among some of you who come on a, on a Thursday. For some of you not to go perhaps to Berkeley or to go to a group even if you are not really interested and only come to Group I, to go to Group II in Palo Alto and supposing there came 6 or 7 people from here and they brought with them some new friends. Almost I would say what's the matter with you? This is a fertile soil. A little ad in a Los Angeles newspaper brings 20 different people. It varies. Twelve are a nucleus of that group already for the last 2 or 3 weeks. What is in Los Angeles that is so different from here. But you don't go up and you don't really contact maybe not the right people. I do not know. There is not enough aliveness now. I couldn't say this 2 years ago. You were beginning. Now you are at the point where you yourself as a group need, need food because some of course will drop out and go somewhere else. Some get discouraged and don't appear anymore and you need new people to introduce new thoughts, ideas, viewpoints for you who are a little older to give answers to them. Not to convince them but for yourself to reaffirm your faith. That is one of the most important reasons for getting new people together. Don't think that it is so necessary to tell others. They will tell you what you don't know. That is really the quintessence of that kind of work. How will you do it? It comes by word of mouth. We do it in New York, of course. There is a constant influx and of course also you might say, almost an equally constant outflux. People who don't come back. To find out why they don't come back is helpful. Then you can profit by it next time when you talk to someone. You still have to learn to talk about work. It is sometimes apparent in your discussions in groups. Don't become stereotyped. Don't use too many cliches. Don't quote. Use your own words. Don't make references to All and Everything or even to some tapes that come from New York. It is alright to say, such and such was in it, and then in your own words. When it has been translated in you and converted in you into something that becomes an expression of your own experience then use that kind of a word and that kind of a sentence and build it up any way you like. The principle always remains the same but it goes through your own channel of experience and that you can give then with much more

conviction instead of quoting someone. This you have to learn also both in your Group II's and in Group I. What you will do with Group II and when they make a tape and then you want to listen to it in Group I and not to spend too much time on it, it is your problem. You can try different ways. Steve and someone else gave some resumes; they were a little lengthy. They were good. The devotion of one evening to that kind of a thing every once in a while is excellent and don't think it is bad when you spend a whole evening just discussing a tape because it simply means that you have to enter into the fact of how would you have answered and that will engage you because it will mean that for yourself you have to bring out what is in your mind and what you know and then you can express it in your way and you can criticize all you wish but the accent can remain on work. On your consideration of work. On your definition of terminology, certain terms used for certain concepts. In that you are not clear. I've said it time and time again. One evening I remember in Berkeley we talked about definitions. It is somewhere on a tape and maybe by this time there are other words that ought to be added to it because I'm sure it was not complete and who can add now based on what? A general task for you for the time until I come back by the end of January, the beginning of February and for every one of you to write up what are definitions of the words we use. You can study them. You can even read up about it but whenever you read it, whenever you write it, write it in your own words if you possibly can what is the meaning and if necessary and if advisable compare it with examples of ordinary life. So don't talk about the law of 7 simply as do, re, mi, etc. You see if in your ordinary experience you know what the law of 7 is. When you talk about neutralizing force try to explain it in terms of your own. Your experience where it operated and how you saw it and what happened. These are little tasks, you might say, which you can do every once in a while when you have time and when you really have a desire to do it and then actually give it some time and then get together and compare it and see that you get a common language. Gurdjieff wrote a chapter on language. He referred to it every once in a while or at a certain part in All and Everything but there is a, quite a, quite a bit of material on that. It probably is still somewhere. Perhaps it is burned up, I don't know but if it isn't I'll bring it. There are certain

things that gradually you will learn and you will also become acquainted with. I have absolutely no desire to hold anything from you.

When you're entitled to it you will get it. It's up to you to make yourself entitled to it. It depends on your work, how much esoteric knowledge you can digest because if you get it too soon it really will work the wrong way with you but dependent on what you wish to do and how you work, on that will depend how hungry you are and then on that will depend what kind of food you need. There is no limit to this kind of work. Yesterday I talked about what is a teacher. He should be just a little ahead of whatever is a pupil or a student but he has to move also and when he moves he moves ahead a little bit because the student receiving from him pushes him. A student always wants to equal the teacher and the teacher always should be just a little bit ahead of the student. If he understands him right, he will always give him something so that he asks another question. A student never should be satisfied. It's the same way as when you eat. You always should leave something on the plate. In French they call it "~~honor d' plate~~ honneur au plat". It is thatwhat you honor a plate with. To leave it there. It simply means that you have used the plate for a purpose for your eating and you honor it because you are grateful/ Whenever you leave a little bit of a question unanswered you honor the student because you hope that whatever you have given has been digested sufficiently that he will use again himself as the plate on which you can dish out new food for him and this process is continuous because if a teacher is right he keeps on moving, moving because he also has to grow by means of that what he says. So there is no limit and there is no possibility of ever getting anywhere towards the end and then sitting down. Work on earth remains all the time work. There is no particular point in which you can rest. There are points from which you can have a panorama and you can look back and that particular kind of a vista of your life as it has been lived will encourage you to continue. You climb a mountain. There is no top to this kind of a mountain but it gets terrible sometimes and quite barren and of course sometimes the mountain is surrounded by clouds. The kind of persistance, the necessity of realizing that what one is is not right and even if you work today it is not right tomorrow, not as yet. The continuation of that what you know and when you set out, this

question of knowing that it will not stop. That's a question of committment. And if you don't realize that,it is better to stop and not to continue. When you committ yourself you're committed for the rest of your life. There's no further deviation. You can still stop. You can, of course, return to an unconscious state. If you will be happy in it, in that kind of a sleep, I don't think you will but that's the only thing to do because either you go forward or you go back and if you go back you have the memory of what it was when you went forward. Maybe sometimes you want to return again. Let it go, up and down with you regarding your work. Don't force it at times because, you see, in work there are different placeswhere you can stop for a little while and you can look back. You can then be encouraged to go further. Also you can rest. One thing is always true - you're climbing a mountain. You cannot get away from that. You continue to live in life. When your life continues, life will remain with you. When the responsibility for your life once has started you cannot let it go. When you have a child you haveto keep on educating it until it ismature and then it is by itself. The education ~~i~~within oneself is of course for the little I becoming really what it ought to be. There is a point at which you can let go a little bit of your own attention but then part of your life has been transferred to the little I and when the little I in its own development has reached its fa state, at that time when it wishes to become permanent with you, it returns to you. That is what happens when one wishes to participatein one's, almost I would say, former life in order to make new life. So what will you do? With the definitions, ~~x~~ the research problems, the different ideas that you are acquainted with in ordinary life that every once in a while when you think about it might be useful for someone else. How can you disseminate information? How can you really become useful as a research student in the direction of Gurdjieff's psychology. How can you help other people by multiplying that what you have done yourself so that it is also for them and not to just remain selfish and stay within yourself happy that you have become conscious. Sharing. You have to communicate. You have to re-establish relationships with that what you, what you were and which you are not now and you know it. You have to re-establish for yourself relations with other people who fit you. When you are a lock you are looking for a key. Yesterday I said something about the difference of approaches. Of that what

is intellectual and what is emotional. Each one of us has to go over from one state to another. The development of an intellectual body in the beginning runs parallel to the fulfillment of the emotional body and it is an exchange between consciousness and conscience because unless those two will go together there will never be a Will. A Will will only be formed because of the unity between conscience and consciousness. Man is not complete. He's not complete in the manifestations that he can afford. Not complete because his education has been different from different people and that although someone may know this, you may know something else. The exchange that should take place by which people can profit of each other and with each other is simply that you try whatever now engages you almost I would say in ordinary life and which to some extent becomes a luxury for you that perhaps it could be made useful to someone else. When you read something why not write up about it? When you study something that in connection with that and you look at it from the standpoint of what is the meaning in a conscious sense or to what extent does it differ from that what you believe in as far as objectivity is concerned? What is it that you know about the different religions? Certain subjects you might say that you assign to yourself because you're interested in, let's say the Kaballah or that you want to know something more about Zen. But you see many times these kind of things when you read them you read them from your own standpoint and sometimes you think you understand it and sometimes you don't at all because many times it's written in a kind of a language that is for them their language and for you to find out what is the real meaning, let's say the Secret of the Golden Flower, if you read it, it maybe too Oriental. If you try to read Blavatsky you will not know what is meant by certain terms and you can start interpreting it in a certain way but to see it in the light of what we understand of three forces, the line of, the law of triamonia, heptaparaparshinokh, whatever it is that we understand by such concepts, also they have a meaning. We talk about bodies. We talk about physical, emotional and intellectual. There are different connotations for such same words for different things in different forms of either philosophy or religion and it is not so easy to know what is really meant. Even if we do not go as far afield and you take Ouspensky and he talks about four bodies instead of three, like we do. Why do we do it? To clarify

certain issues maybe or to make it clearer for ourselves and then when it's clear for you why not tell someone else about it? We do every once in a while things like that in, in New York. Certain subjects to be studied by someone because they want to do it and then a little report and it is put in the library and it is announced that such and such a thing exists and then one hopes that someone else perhaps is interested enough. Of course, I know well enough I'm all the time disappointed because I know how sometimes things simply pass by and you really don't even know that they do pass by and when someone tells you, you kind of think, ah, that's too bad and you don't do anything about it. This inherent laziness in human beings is really a sign that you are dying and you must not allow yourself to die prematurely. It's the one thing that you must keep in mind every day - that you are not dead yet. That you are alive because you happen to open your eyes and that together with that there is immediately the responsibility of what is this day going to be for me and how can I use the energies that I've stored away yesterday in today's activity? How can I continue with that what I thought yesterday which was beautiful and today it's all gone? What is this up and downess in a man? Why is it really that he forgets all the time things that are important because they are overshadowed by the things on the periphery and he allows it, because, partly because he has to, because life requires it in the ordinary sense that he spends so much time and still a person who wishes to grow he will never, never forget that he wishes to grow. It has to be such part of you that it is like a child who never thinks about growing but he grows. It is because life in him wishes to continue to expand. The point in which interest in work can be left for a little while is when it can stand on its own and can take in food by itself because the organs have been developed and then all you have to do is to watch it. You might say where is that point? When does the little I receive the possibility of having an intellectual function which will give I an understanding? When will it be possible for this I to have a real desire to want to continue to grow in the direction of God? At what time can one leave this particular feeding process alone and rely on that what has been stored away? It's a completely personal question. There is absolutely no rule for it. And you never can imitate.

It's a question that will be settled by your conscience only. Your intellect, even if it is partly conscious, will not know. But that what is your intuition will know and intuition in this sense belongs to your being and it is more and more the accent on what you really are as a level of being that will determine this because on the level of being is the understanding and the execution of an emotion in the form of a will in doing. In this level of being the particular properties are not anymore of what they used to be for thoughts or for feelings. You might say they are an awareness and a state of an awakening. They are a conscientiousness that considers all things in the light of God and of course the activity is nothing else but being a servant to those two developing organs or developing bodies in man. But one is not living there. One is living on a level which comprises all three of the different functions even if they are of a higher kind and even if they do represent a higher being body and a higher, either intellectual or emotional body. The level of being is made for man after the fusion of himself into the entity which he then is at the higher level and at any one time he can go back and utilize all the different ingredients out of which he was made but the accent of gravity for him is not any longer to fuse. He has been fused and that he must know. What is this state in man when he realizes that he is that. There are two possibilities for that. One is the realization that he is part of God. That is that he is God's child and that he also can function and that at times God will trust him. And the other is that he has ended his journey towards his own interior. And in this interior there is a fundamental something which is permanent and will never change. It is the love for the possibility of unity. The unity that one feels as an expression of love for others, for your friends, maybe, in the first place because they are a little nearer. But also for others you wish to help and that's a dedication of one's life and all the things that one has, so-called, that is now again, so-called property, that it will be taken from you because you wish to give it and that the only thing that remains is the force which forces it out of you to be given. That what man becomes is a force only without form. It is the force which ultimately is to be compared with the emotional quality of himself leading from one level of life to another. When I talked about the vertical line yesterday

it was that kind of connection between finiteness of man and infinity and that is based on an understanding of the relationships of different people as they are and the responsibility that one has towards each other and of course it is indicated by a group but on a much larger scale it is how one spends one's energies, time, thought, feeling for the benefit of someone else. To be able to give and not to hold back and to sacrifice even at one's death or with dying to give that what then could remain alive. There is so little in us of that kind of a real love for others and it is so necessary to have it. It does not mean you have to have it in such large quantity that it flows all over. There has to be a recognition of that form of infinity. It's a contradiction, I know. It's the only way I can say it because if I want to talk about infinity in order to understand it I have to give it a form and then for me it becomes noticeable. I then, if I'm right, become aware of it. To live in accordance with that, to be able to see in daily life, whatever one is doing, that what is, in accordance with Vedanta, that what is beyond all action. To be able to paint as if that what one paints has something back of it. To be able to say things and to have in the voice that what really determines the total tonality of what is being said. The fundamental tone of the universe has overtones in the manifestations of humanity and the problem is always to find out of the overtone what was the fundamental note that was struck. The problem for people on earth is to understand life of man as it is represented by mankind and the different units and to trace through this form of life back historically maybe, maybe historically in one life only, that where it came from as the original concept of life existing and then becoming manifest. In the beginning was the Word. It was the Word God then put into a form of a human being and the Word became the name of the man. And all we have now is the name and how can we find what made the name originally come into existence. The overtones of which sometimes, as you know there are 16 different ones all having different rates of vibration, different kind of tonality. The higher one goes the finer they are, the higher the note the softer they are, the less you will hear them, the more difficult it is to listen to. We are in a remote corner of the universe and the earth is very far away from that what was original, the Absolute when it existed without being eaten by Heropass and as a result

of this distance which we don't understand but we have to express it in some terminology;when I say there is progress it will always have to be in accordance with that what I can conceive of as a distance away from something,then growing away from that,that earth in this terrible small, little bit of a corner, the solar system Ors, it has absolutely no particular meaning, it is just one of them all, and on that mankind as a whole and then we as little human beings, we are the 16th overtone of the fundamental tone and to trace back from that, to go back to that what is fundamental. The different toasts that Gurdjieff used to drink to the so-called idiots of which there were 27 and of which when one knew a little bit about that particular kind of division of human beings one could choose what kind of an idiot one thought one was, an idiot quite definitely based on the manifestations of the personality. The problem was that wherever you were you had to work back to idiot number one which was called ordinary idiot. That was the fundamental tone of that what was life for mankind on earth and from that point on man could start to grow because he had realized that, that what he was essentially essence; that what is in man as God, that what is in man, this simplicity of an ordinary idiot, ordinary as simplicity, idiot as not knowing and then to grow from there up the scale, up to 27, unique idiot. The growth of man when he once understands that what is infinity of him as universal love is not God as yet. It is not true that man is God and God is man. It is true that God is love when man understands that what is love in him has to grow out to become God but the desire of man if he wishes is God-like. Starting with the fundamental tone, that has to be struck again and again. It has to sound and resound in the universe. That what is the responsibility of man is to strike this tone, to dare, to dare to make it actually vibrate. To dare to make it heard. To dare to tell people because of that to wake up and that the vibrations go out from such a person in different variety of directions and in different variety of vibration rates, all 16 of them, 4 times 4, all quarter maintainers, 4 times again, all that what are the quarters of the universe, the totality of a sphere, of that what is within a circle, as quartered, indicating that there are four directions originally based on the four elements of Aristotle, that that becomes for man united with the three which for him is the law of noumena, and then in that kind of a combination making

twelve, the representation of that what is the zodiac for us in our solar system. As we start to realize what is involved in this fire, earth, air, whatever it is that becomes fundamental and that can become united and that what opposes each other, all of that is in the 16 tones and all of that I wish to strike when I wish to be and when it is there, I will take at such a time all the manifestations that I now represent, I would almost say one by one because I want to have the whole gammit of the possibilities and all potentialities that are in man to become actual for me as a harmonious sound that then in that combination of what is then being struck everything starts to vibrate. What takes place in a man when he actually feels, when he really is engaged and when he has an emotional quality which is free from all the other centers and can start to live on its own in order to reach the planetary level. Such a man takes earth with him. Instead of calling it the unfortunate planet earth I call it unfortunate planet body. We call it planetary body and that has to be taken with that what is emotion and first it has to be free, otherwise it cannot be taken and the problem of life is in the first place that you see how can you separate your feelings from the manifestations. How can you learn this particular language of an emotional quality, love sometimes we call it. Absolutely separated from any manifestation of the physical body. How can you learn really to live in that sphere and not even to consider or think that it has to go over into a lower plane because it is lower, there is no doubt. One can say it belongs and you're right, it does, and still one goes up by means of the vertical line of the emotional relationship towards that what is infinity and one sheds at such a time as much as one possibly can and although you take your body by the hand, the body becomes a planet under the service and in the service of that what is consciousness. Man's problem on earth is like that. He has to learn how to govern, how to take care, how to rely, how to make the different things that have now a little life of their own dependent on that what remains superior and to be helped by that what will give him force. You realize now that what we haved talked about answers all your questions. There are no more questions for you. Not only that you know enough but you also have an emotional quality that you wish to work and that what is needed is work. To apply what you

know. To put into practice what you feel and your prayer should be not to attend any more meetings unless you have utilized what is there for you every day to eat. You are already overfilled. You don't really know it because we are so greedy and the satisfaction that one gets out of having a name so that one has a name to put on some kind of a thought and an object or an image and then it is classified and it remains classified forever in the sense of secrecy because you're not going to take it out anymore. It is there to be filed away and to be forgotten by you and whenever you think of it you say, oh, yes, it's there. I have it. And, of course, you don't have it. And when you look for classified material in your file you can't find it. It's such a terrible pity that man knows he has much and he is not using it. It is such a pity that a man thinks he is in prison and he isn't. It's a terrible thing that man considers that what is his manifestation as the finality of his life. It is a pity he has never been taught starting from life ending up with matter. He always has used the different process of matter and trying to end up with spiritual values almost as an after thought. How to correct it. How not to lose the values of matter which we need on earth. How not to forget that you have feet. How not to fly away in your thoughts or your feelings and prematurely produce and create things that are as yet not fitted to the condition where they really should continue to live. How to be patient with the development of one's I. How to learn how to pray for insight and the proper conduct of yourself. How to be sensitive enough to allow the different entities around one, spiritually, magnetically, inspirationally. How they can come and enter you and how you can be open to them and not to be cluttered up with material that is in the way as obstacles. What you do to drain yourself. What do you do to clean up your house. What you do to get rid of unnecessary material that you will never use anymore. Not all of us need a fire to burn it away and at the same time if you could understand what was meant that then one comes to a conclusion how little do I really want and how really, how little do I really need to be able to continue to live my life. I say you have more than enough material. Of course you have. You can write now for two days about definitions of work. You don't

need a book at all. You can go in your own little experiences of what you remember and you can see how you were and you can describe that and you also know what was in you a tandential obstacle. What belonged to you that you put willingly in the way of not wanting to work and finding an excuse. How clever you were in rationalizing about your indolence. We're terribly bad sometimes. And not only bad. We're stupid. And no one can blame us because nobody tells us and the questions that we face in life, who will solve them, who, who really wants to solve them and who can help to solve them? Where will you go? To secret doctrines that hide it and you try to open it with a key that doesn't fit and the difficulty in developing your I which ultimately will know because that is the property of the I that it not only will have knowledge but that it will have that kind of an understanding to be able to live on a level of being, which is not of this earth! How much does one have to do in order to overcome this particular period, gestation, of that what is going to be born some day one hopes, of which one now is, you might say, pregnant, and not knowing what is the period that is necessary for the full-growness and in that time it is dark. It cannot as yet see light and still one wishes for light, because why all this suffering? I talk about one's life, life of a person who wants to, to be serious. Who really wants to consider important things in his life. Who sometimes cannot get out of it and feels that he is drowning and then what is there to which he can hold on? And one can say work, work on yourself. But it is sometimes drowned out by the noise and sometimes the receiving apparatus is not very, very well developed. It has a poor battery. Day after day whenever, whenever you think of work, you crystallize out and put in front of you almost in your imagination a little bit of something that becomes for you a talisman, a little symbol. Put it on your desk; it is there; you put it there. It is for you, solely for you and you look at it. You can give it a name. And you ask, what will I do today? And you listen. You remember in the little things I wrote about Firefly, I had a little owl and a Zuni; of course, they are consciousness and conscience, and one asks what will I write today? In that same way you ask yourself what will I do today. I wake up. There is the sun. I'm hungry; there is a little bread. I'm thirsty. There is a little coffee.

And then I sit. And the day, the day comes because the day is relentless. The sun moves. It doesn't stand still. The earth turns. My body wishes to live. How will I work. The first thought that you have in the morning regarding work. Write it up. That is the thought for that day and that for that day you carry with you. That for that day you put in front of you on your desk. You put it on the wall; you put it on the door. You carry it with you. You remember it. And what will you write? What will you write on that little piece of paper? God? Love? No. Write Self on it. To remember what you are, what you have been, what you can become, what you are potentially. What is the wish for the actuality of that what is creation. Whatever was past, whatever you consider now, whatever you hope for, whatever is the understanding of what you have lived through, of that what you use as the possibility of hoping to build and to remain constantly in the present between the two so that you will not lose contact with either that what you were and that where you are going but that you remain there where you are walking, walking, walking to go ahead and all the time pushing that what is the past away from the sole of your feet. We will talk a little more because we will be a few days more here but this is the last meeting and with that I would almost say this particular little section again is closed up and now comes a few others, Los Angeles or Monterey, and another open meeting, another this, another that. I would advise you for the particular period of this trip exactly the same way as for the last trip the different tapes that we made from Santa Fe open meeting until the last meeting in Albuquerque is a series of tapes and meetings, a series of discussion of subjects. It is full. It gives insight in a variety of different facets. In exactly the same way this what we now have so far and that is why I mention it, starting with Madison, then Seattle, a few meetings there, Portland, Eugene, here in San Francisco, yesterday Big Sur, tonight this and a few other meetings, it is a series. There are discussions of work from different angles. All of it belongs together. And if you can afford the time, I would advise you to listen to one after the other. Make a few notes. After you have listened to all of it, you can become very wise and you can really know and maybe if during such a process you can take 1/10 of what is there, you will have enough for the next 2 years, to work, to live, to do, to really think, to really

feel, to know what is for your life available and to use it so that you can grow and gradually you can loosen the bondage of all your difficulties and you can step over all the obstacles. Mother Nature will not object to you. She will see you go and perhaps with tears in her eyes Mother Nature probably will lose you but since Nother Nature is also part of the universe it doesn't matter where one is. Either under the laws of Mother Nature or under some other,kind of a law of the universe or one becomes a law unto oneself. That is why the word Self on the little slip of paper is important, in search of your Self. So, good night. I'll see you more, but don't [redacted] forget. For the sake of your Self, don't forget. Work and work and work. Good night.

END

trans. — K. Differding

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complete